

Good manners

A Book of Manners

INTRODUCTIONS

OF ALL incidents in social life, the introduction is the most important. Through it, a door is closed or opened according to impressions gained and given. Each introduction is a chance for pleasant possibilities which may not occur again.

Naturally as the result, introductions are the safeguards of society. Save by some rare chance, people do not become acquainted with each other except through a third person who knows both and who by the very act of presentation, implies his good faith in each.

For instance, though it is always proper for old residents and for near neighbors to call on a newcomer, she will make her acquaintances most properly through a mutual friend. The best method, moreover, is to have a friend write about her to friends in the town to which she is moving. She will not then have to use the hold-up method of presenting her own notes of introduction and may trust to the courtesy of others to make the first move.

The rules for introductions are very simple.

A man is always presented to a woman.

"Mrs. Brown, may I present Mr. Smith?" *Miss Smith*

Or the briefer, more informal form is used,

"Mrs. Brown—Mr. Smith."

When two men are introduced, the younger is presented to the older or the more distinguished. It is the custom to introduce an unmarried woman to a married woman, though not if the unmarried woman is evidently older. In the same way, in introducing women to each other, it is tactful not to make a special point of age, unless the difference is marked.

Children introduce their friends to their parents briefly.

"Mother, this is John Brown."

In a household where there are grown-up daughters, a mother will present them to her friends by saying,

"Mrs. Brown—my daughter, Sarah."
or if her daughter is married, she will add, "My daughter, Mrs. Burt."

Naturally the names of people introduced should be pronounced distinctly. No one likes to be in doubt with whom he is talking. Moreover, if he does not catch the name, embarrassment and confusion may result.

When two men are introduced, it is customary to shake hands.

When a man is sitting as a woman comes into a room, he rises at once, and stands until he is presented. As his name is spoken, he bows, repeats her name, and may add, "I am very glad to meet you," or words to that effect.

A hostess extends her hand to a man in token of a special greeting. But otherwise a woman bows slightly and says, "How do you do?" But only rarely and for some good reason does she extend her hand.

If a man comes into a room where a woman is sitting, she waits for him to be presented to her and does not rise.

The rules for introducing women to each other are more elastic and depend on the number of persons present, on age, and on the occasion and the place.

When an introduction happens on the street, in a house when two women who do not know each other chance to be calling, or at a small informal gathering, it is a matter of course that they should shake hands. But in a crowded room, this is obviously impossible. At the arrival of a newcomer, those who are near rise and shake hands with her as an acknowledgment of introduction by their hostess. But those at a distance, unless they are much younger and wish to show a courtesy to age, bow, repeat her name—and do not rise.

A hostess must introduce all guests who meet at her house informally or who stay beneath her roof, who lunch or dine beside each other, who play bridge or some other game at the same table, or who happen to be standing near. But at a big formal tea or bridge or dance, she can not introduce each guest to all the others.

Nor is it necessary. It is the part of graciousness to see that they meet a few people, but after that they must fend for themselves.

If, after an introduction, two people talk at any length together, one of them in parting is apt to say, "Good-bye, this has been a pleasure" or "I hope that we may have the chance to meet again." In that case, the other says simply "Thank you" or "I hope so too." But she does not try to push a new acquaintanceship beyond this point.

In leaving a room full of strangers, consideration for the hostess makes a mere nod to those who are standing nearest, the best and least obtrusive way of taking leave. But, of course, to a hostess one must say good-bye.

CONCERNING CALLS AND CARDS

IN THE world of fashion, calling cards had for many years an elaborate ritual. In late years, however, calling as a part of social life, is held to be old-fashioned, and except in diplomatic circles or the most formal social sets, cards are chiefly used for messages of condolence and congratulation, or for invitations to luncheons, bridge, or tea. The old so-called visiting list is also cast into the discard.

Calling cards vary as to size, shape, and script with the fashion of the year. Any reliable stationer will show the prevailing styles. There are certain rules concerning them which never change.

All visiting cards should be engraved.

Initials and abbreviations should not be used except in the case of titles such as Dr.

A married woman's card should have her husband's name in full, as, "Mrs. John Henry Turner"—never "Mrs. Mary Turner."

A widow's card should still bear her husband's name. If, however, her son is married, and bears his father's name, his mother adds "Senior" to her name or has her card printed simply "Mrs. Turner," leaving to her daughter-in-law the form she has used.

The visiting card of the oldest unmarried daughter of a family used to read "Miss Turner." To-day that rule is often broken and like her younger sister she uses her full name as, "Miss Helen Brayton Turner."

Until a boy is in college, his card reads without the prefix, "Mr." So, too, that of the young girl reads without the prefix "Miss" until she is sixteen.

The cards of a divorced woman vary somewhat with the locality. Usually she prefers to use her unmarried name as though it were a first name, as "Mrs. Shepley Turner," rather than "Mrs. Mary Turner."

The double card reading "Mr. and Mrs. John Henry Turner," is used only in paying the most formal visits, in regrets, in answer to formal invitations, in sending invitations, and in sending gifts.

Although calling in the old formal sense is out of fashion, there are still some occasions when calls must be made and cards be left.

In the smaller communities when a new family moves into the neighborhood, it is only courteous for the women living near to call. The calls should not be made, however, until after four in the afternoon and never until the newcomer has been given time to get her house in readiness for receiving guests.

Unfailingly such calls should be returned promptly, though after that there is no further obligation.

If even an informal tea has been given for a newcomer, or visiting guest, a card should be left for the hostess and her guest whether the invitation was accepted or refused.

If the visiting guest wishes to take formal leave of those by whom she has been entertained, she mails her card with P.P.C. (*Pour prendre congé*) written in one corner. This also holds good for a woman who is moving to a new town and has no time to make last calls upon her friends.

If a letter of introduction is presented by one woman to another, it is good form before extending a first invitation to the stranger to call and leave a card.

It is only too easy to follow the drift away from convention, but the simplest acts of courtesy are more than worth while; and for this reason there are many who prefer to acknowledge hospitality by party calls.

Quite naturally in the case of sickness, one calls to inquire about a friend or an acquaintance, but in the case of a bereavement it is more considerate to send a card of sympathy.

When it is impossible to accept a tea or wedding invitation, and provided that it does not request an answer, cards are mailed the day before the entertainment is to occur.

It is customary, too, to mail a card to an out-of-town bride at the beginning of her "at homes." The card, however, is regarded only as a substitute for a call which it is impossible to make.

The well-trained maid uses, not her fingers, but a tray to receive a card from a caller. This tray she holds in her left hand. If the door is opened by a member of the family, the caller conceals her card, asks for the person whom she wishes to see, and gives her own name, if she is a stranger.

If she is received, half an hour at the outside should cover her first call. When the visitor leaves, she may place on the tray a card of her own for every lady in the house and one of her husband's for every lady and gentleman. Since, however, there are times when this might mean a sheaf of cards, three of each has been the limit set.

A hostess always rises to meet her guests or any visitor unless she is seated behind her tea-table from which it is almost impossible to move. Even in that case she should rise to greet an older woman; but unless he is much older than herself, she does not rise to greet a man.

At a formal reception, cards may be dropped into the tray provided for them, either on entering or leaving the house. The guest leaves one card for the hostess and one for the guest of honor, if the latter's name has appeared on the invitation. The guest may also leave cards for members of her family who have been invited but who are unable to attend. A man, however, leaves only his own card.

INVITATIONS

FOR formal invitations such as dances, weddings or large dinners, the specially engraved invitation with the conventional wording is required. The form of such invitations varies little from year to year, but the size and style of the pasteboard used and the manner of engraving are prescribed by fashion with which

any good stationer is conversant. If the invitation is to a formal dinner and is written by hand, even so it must be written in the third person. The following form is that most generally in use, great care being paid to margins and spacing.

Mr. and Mrs. John Vernou Bouvier, junior
request the pleasure of
Mr. and Mrs. William Brayton's
company at dinner
on Tuesday, March the fifth
at eight o'clock
at Two hundred and forty-seven Fifth Avenue

The same form should be kept in the acceptance or regret.

For an informal dance the joint visiting cards of the hostess and her husband may be used, with the inscription "Dancing" written in the left hand corner, or for afternoon affairs the cards of mother and daughter may be used with, for example, the inscription "Bridge."

For an afternoon at home, whether a tea, bridge, a musicale or a reception of a more formal nature, the hostess may use an especially engraved card or her own visiting card. In the latter case, she writes the hour and day in the lower left hand corner as,

September the tenth

Bridge at three o'clock.

If a tea or reception is given for a visiting guest

To meet Miss Turner

should be written at the top of the card.

It is no longer considered impolite to give informal dinner and theatre invitations on the telephone, and the hostess may ring up her guests and name the day, the hour, and the kind of entertainment which she is planning.

The spontaneous invitation which does not materialize is a doubtful tribute, unless the speaker has the intention of following it up with an engagement for some set time.

It goes without saying that every invitation carries with it the obligation of a prompt and definite acceptance or regret, preferably within forty-eight hours.

The safest rule is to accept or decline an invitation in the way it was given, to answer telephone invitations by telephone, to send a card for a card, or a note for a written or engraved invitation. In answering a formally engraved card, the same form is kept in pen and ink. The third person must be used not only in this case, but in answering an invitation written on a visiting card.

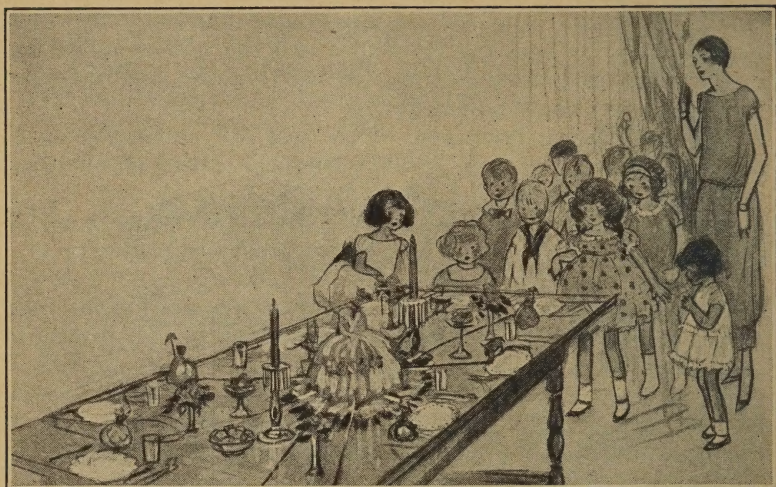
In answering the informal luncheon or dinner invitation, if the person invited is unable to attend, she must say so positively, stating that she will be out of town or that she has a previous engagement. If she accepts, she must accept cordially.

If the invitation is for a small entertainment and the person invited has a guest staying in her house, she must always regret, thus giving her hostess a chance to include her guest or not. But if the entertainment is informal or large, she may write or telephone her hostess saying, "May I bring Miss Turner?"

Formal invitations sometimes carry the abbreviations "R.s.v.p.," meaning "reply, if you please." To-day the form "The favor of a reply is requested" is more in vogue. Courtesy demands a prompt reply.

Invitations for children's parties are rarely engraved. Usually they are sent out in the name of the hostess to whose house the guests are invited and are addressed, Miss Mary Turner or Master Robert Turner.

The question frequently arises in regard to accepting invitations for the children when the parents have no calling acquaintance with the hostess. Unless there is a special reason for refusing, it is a safe rule not to stand on ceremony and to accept.



Accept invitations for your children even if you have no calling acquaintance with the parents

If the child writes the invitation herself, the note must refer to her mother or other adult hostess, as,

Dear Margaret,

My mother hopes you will take supper with us on the Fourth of July.

Then follows the hour, the usual close and signature.

(Some ménus and recipes for children's parties are included in "What To Serve at Parties," one of McCall's service booklets.)

IN OTHER PEOPLE'S HOUSES

THE first thought of every host and hostess must be for the comfort of their guest, but they must be careful not to let her feel herself a tax or burden.

The hostess sends her invitations for a stay of a night or for a week-end or an extended visit with the time of arrival and departure specifically stated. It is a further courtesy for her to state the train or boat or means of conveyance by which she expects her guest to come, doing whatever is in her power to simplify

and make clear the trip and cause her guest least inconvenience.

When a woman is to arrive at a railroad station alone, some woman of the house must be there promptly when the train pulls in, to meet her. It is not customary for the hostess to send the chauffeur or a son or husband unless the guest is a relative.

From the moment that her friend steps off the train, the hostess must remember that her friend becomes her guest, and must see that her baggage checks are taken care of.

The thoughtful hostess remembers that what her guest most wants is to freshen up, and takes her home at once, offering her a glass of milk or cup of tea if the luncheon or dinner hour is not at hand.

Before this she should have made sure that her guest room is in readiness. Once having shown her guest to her room, a hostess is most tactful when she leaves her guest alone there and waits for her downstairs. Moreover, she will wait to let her friend get her breath and talk a little, before she suggests to her that she might like to see the house or garden. Even then it is wiser to let the suggestion come from the guest.

Especially careful should a hostess be to let her guest have the sense of privacy and freedom from intrusion when in her room.

Naturally a hostess is careful to provide not an elaborate, but a simple and good table. If she is a person of fads, she must not force her fads upon her guest, but provide the usual staple fare. What is more, though she may herself be a person of small appetite, she must provide her guest with plenty.

That, however, does not rid her of obligations of entertainment. She must give her guest the choice of possibilities, whether they lie between golf or a swim, a walk or a trip to some place which she has expressed a desire to see. Moreover, if it is impossible for the hostess to entertain at dinner formally, she should ask her friends to tea to meet her guest. Never should she feel that she has done enough by offering a roof.

More than that, she should be careful not to make her guest too much one of the family. There is no excuse for letting children become too intrusive or absorbing, for indulging in family discussions and arguments in the presence of an outsider, or for

letting her be uncomfortable or bored or afraid of being in the way.

The guest on her part has her own obligations.

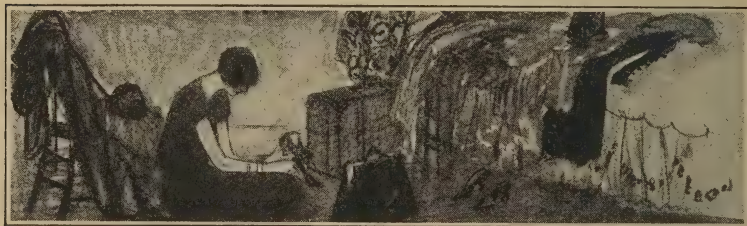
When she is asked to visit, she must answer quickly; and if she accepts, she must accept with an apparent eagerness. A visit begins poorly with a note or telegram sent at the eleventh hour.

She must be careful, first of all to provide herself with everything that may be necessary. If she is going to the seaside, she should have a bathing suit; if she expects to go motoring, she should have her own wrap. Her hostess to be sure is under the obligation to supply her with anything she has omitted or forgotten. But the guest who depends too much on that fact, is not often asked again. Also the considerate guest limits her baggage to actual necessities.

If her hostess has set the manner of her trip and the train by which she is to make it, the guest must fall in with these suggestions, or let the hostess know at once of any change.

In arriving at the house, she may be sure that the pleasure of her hostess depends to some degree on a guest's reactions to her new surroundings, and give at once some appreciative word of pleasure and of praise.

Once arrived, she is careful to accommodate herself even to discomforts and not to interfere with the routine. She is neat about her room and always prompt at meal time. She has her own resources while her hostess is busy, but she agrees promptly to suggestions made for her entertainment, though when an alternative is offered her she realizes that she is most helpful when she makes a definite choice. She exerts herself to please the friends



The considerate guest limits her baggage to actual necessities.

of her hostess as well as the latter's family. Moreover, she makes it evident that she feels herself well cared for and is content.

While she is visiting, a guest must not exact special consideration from the servants, either by asking extra service from them or by delaying or interfering with their tasks. If, however, special favors have been necessary, this must be taken into account when the time comes for tipping. In a small, simple house, she must give at least a dollar apiece to every servant who has waited on her during a week-end visit, and proportionately more according to her length of time and the services entailed. A fee of five dollars is the maximum for any stay.

A guest must not overstay her visit; and no matter how sincere are the entreaties to prolong it, she will find it wiser to leave at the time set.

When the time comes for her departure, she should have her luggage ready, she should have time to seek out and fee the servants not in the presence of her hostess, and to thank them for their services, to say good-bye to every member of the family, and to express her pleasure and regret at leaving.

After returning home, well within a week she must write her "bread and butter letter."

The acceptance of hospitality at an afternoon or evening function entails its own obligations. No matter what the occasion and no matter how bored she may feel, a guest owes it to her hostess to make herself agreeable and to do her share in making the festivity a real success. Moreover, in spite of any personal grudge or grievance, she must be courteous to every other guest whom she meets in her hostess's house.

In taking leave she must say good-by to her hostess, expressing her pleasure in the entertainment and her appreciation of the fact of being asked. This formality must be observed at the simplest as at the most elaborate function. Too many people slip away on the assumption that their hostess will not know that they have failed to say good-by.

But once she has come to the point of taking leave, she must do so promptly. There are mistaken people who linger and who dawdle, as if to do so were to convey regret because they must

depart. An equally undesirable alternative is to terminate the event abruptly, to hurry into wraps, and to depart in a brusque haste. There is a happy medium of graceful and prompt departure which with a little practice, may be easily acquired.

When a young woman entertains friends in her own house, it is proper for her guests to thank her mother as well as the girl herself for the pleasant time which they have had.

The acceptance of hospitality entails an obligation. But the necessary return does not require the elaborateness of one's entertainment. If the hospitality is sincere, and the best that one can give, all requirements are met.

THE DÉBUTANTE AND HER ESCORT

IN EVERY social relation, it is important for both the man and the girl to know what is the accepted usage for each to follow. The girl who knows exactly what her escort should do, cooperates with him, and smooths his way as well as her own. For example, a girl should stand aside to allow her escort to open and to hold a door wide for her to pass through. She never should open the door herself simply because she happens to precede the man.

When she drops her handkerchief—an accident to be avoided—a girl must not make a nervous, hurried dash to pick it up, but stand or sit quietly while the man retrieves it, then simply nod a wordless acknowledgment.

Some years ago it was the custom for a young man who took a girl to a dance to look out for her throughout the evening and to make sure of a partner for her for each dance. This custom has been largely done away with by what is known as "cutting in."

By "cutting in" we mean that a man is privileged to go up to a couple who are dancing by him and to claim a partner whom he in turn must relinquish as soon as any other man steps up. Each of these men may in turn reclaim his partner after she has danced once around the room.

Naturally this practice rids an escort of much of his responsibility. But he should still see that his partner meets new men, that she does not get "stuck" with one man, and that she has a gay time. The escort should by rights claim the first, last, and

supper dances, and of course may cut in whenever he wishes.

Quite as naturally this custom places heavier responsibilities upon the girl. If she has danced two full dances with the same man without a "cut in," she must look for some intimate friend to whom she may signal or invent some excuse for leaving her partner, since he is in honor bound to stay till a new man comes up.

If a girl is on the floor, she must dance with everyone who asks her. She cannot discriminate, nor can she refuse to change her partner if she is claimed in the middle of a dance.

But if she is sitting out with a man alone outside the ballroom, it is considered rude for any man to interrupt her. He must wait until she has returned to the floor.

It is not good form for a girl to reach for her own coat, her furs, her bag or other belongings in a hotel dining-room or similar environment. The man with her gets these for her or obtains them from the waiter, if the latter is a man. Obviously this has nothing to do with check rooms or the service in clubs.

Even in her own house it is not proper for a girl to get a man's hat and coat for him, nor does she hand him his gloves nor attempt to help him on with his coat.

In the theater, the man precedes the woman down the aisle, carrying the seat checks until he is met by the usher, whom he follows. When the usher indicates the seats, the man steps aside to allow the woman to precede him to her seat in the row. If there is a party, the men and women seat themselves alternately, or otherwise if they prefer.

In hotels and restaurants, the woman follows the head waiter as he shows them to a table, the man following her. The woman seats herself in the chair which the waiter or her escort pulls out for her and pushes into place.

Invariably a man rises, if he is seated at a table with a woman, when another woman or man stops to speak to any of his party; or if a late member of the party arrives.

At a restaurant dinner the woman gives her order to her escort at his suggestion, and he delivers it to the waiter with his own. A man entertaining a woman at dinner expects her to select promptly whatever she wishes from the menu. She should make

her selections without too much discussion, yet not hurriedly.

Her escort often will follow her choice although it is unnecessary for him to do so. However, he must order corresponding courses in order to make the woman feel comfortable while she dines.

If a man gives a dinner or luncheon at a hotel or club, the meal is often ordered in advance and therefore the guests are spared the responsibility of ordering.

It is not good form for very young girls to dine tête-à-tête with men in restaurants, inns and hotels unless they are accompanied by older persons.

The Chaperon

The outdoor life of country club and golf club has brought with it a new freedom from surveillance and, provided that a young man is known and approved of by her family, a young girl may indulge in any sport with him.

But for all that there are times when it is convenient or necessary as a matter of good form, to have a chaperon, though for the most part these occasions take place beneath a roof.

No affair at a college fraternity house, a club, or studio or apartment, is attended by a young unmarried girl or woman, unless there is a married woman present.

No bachelor gives a tea or dinner without asking some married woman to be present. In writing his invitations he does not even state her name or make any mention of her presence. He takes it for granted rather that his guests may depend on him for this knowledge of good form.

In this day a young girl may go to the movies, to a concert, to the theatre with a man alone—though there is still a difference of opinion about this question.

Dances and theatre parties for girls and boys of school age, whether they take place in the evening or afternoon, require the presence of an older person.

The nature of a chaperon varies a little according to the occasion. Usually even a young bride is suitable. A married title is enough. But on a house-party for example, an older woman is thought more suitable since situations may arise which call for experience and tact.

In a girl's own house, her mother or some older person is naturally her chaperon and even at the cost of her own inconvenience she must pay some attention to her young daughter's friends. If even only for a few minutes she should make it a point to speak to each young man who calls upon her daughter, nor is she supposed to go to bed until after the last young man has left the house. A young girl's father may take this responsibility upon himself by coming in and shaking hands with the young man.

MANNERS AT TABLE

TABLE manners are the best indication of one's social training; they indicate either the awkwardness that comes from ignorance or the ease that comes from habitual use. Fortunately, the rules to observe are few and may be acquired with a little study and a little observation.

First of all there is the question of one's posture. Elbows do not belong on the table, neither is it correct to sit too close nor slouch. In the proper position the figure is held erect.

Bowing to the plate as the fork or spoon is raised is an involuntary habit which can easily be remedied by taking thought.

All food must be eaten in a quiet, leisurely manner, and since lunches and dinners are given with the prime thought of sociability, the food is not discussed. A knife is never used except for cutting food. A fork is used for all foods except liquids which require a spoon. The fork alone is used for cutting salads, and for ice-cream a special fork has been devised.

It goes without saying that soup should be taken from the soup spoon without noise. The spoon is dipped away from, never towards the person, and the soup is taken from the side of the spoon and never from the tip.

A teaspoon should never be left in a cup, neither should tea nor any other beverage be sipped from a spoon. After one has tested the heat of a beverage by a single sip from the spoon, the spoon is placed at one side beside the saucer.

Bread should be broken into rather small pieces with the fingers, then buttered and eaten piece by piece. At luncheon it should

be placed on a small bread-and-butter plate. But these are not used at dinners—since butter is no longer used, where strict formality is observed.

Fruit, if served whole, is pared and sliced with a silver fruit knife, and eaten in small pieces. Pits and stones are taken from the mouth into the hand, and then put upon the plate. After a fruit course, finger bowls are in order, even at breakfast.

In eating fish, the first rule is to look out for bones; the second, that if by chance one gets in the mouth, it must be eaten clean, then taken out, and laid upon the plate with thumb and finger.

Salad leaves may never be cut. They must be broken with a fork. Asparagus may be taken in the fingers, but first the stalks should be cut off with the fork since otherwise their length will make the act of eating them unsightly.

Certain articles are classed as "finger foods." Among the most common are olives, salted nuts, candy, celery, artichokes, which are pulled apart leaf by leaf and dipped into the sauce, hard crackers spread with cheese and small cakes. For frosted and layer cakes a fork is required.

No one must put a fork with food on it upon his plate, nor must he hold it raised from the table in his hand while he is talking.

No dishes are passed by one neighbor to another unless it be salt or nut or olive dishes or those containing sweets.

All food and table utensils should be handled as inconspicuously as possible. Because it indicates nervousness, particularly because it annoys others, it is considered impolite to toy with the silver, with the rolls, or other small objects during a meal.

It is better to refuse a second helping except at the home table.

Since it is uncomfortable for the hostess to feel that she has failed in her provision, no guest should refuse a dish even if he eats but a mouthful of what he takes upon his plate.

During the course of a meal, the knife and fork never should be left gangplank fashion from the edge of the plate to the table. At the meal's conclusion, they should be placed side by side, their tips near the center of the plate, their handles resting upon the plate's edge.

The napkin should never be spread out, but should be unfolded

once and laid across the knees. In public places, at a banquet or a formal dinner in a private home, the napkin is left unfolded at the conclusion of a meal.

A person making an extended visit in a home folds his napkin or does not fold it according to the custom of the family. A guest at a single meal leaves his napkin folded or unfolded.

Table Service

When there is but one servant for general work, she does not always expect to do a great deal of waiting at table. Nevertheless, when there are guests, she should perform this duty willingly and should be correctly uniformed for the occasion.

There are two points of view as to who should be served first. But it will always be either the hostess or the guest of honor. It has come to be the hostess not from any discourtesy on her part, but only that she may act as a guide to her guests if the dish passed is complicated or is difficult. After these two have been served the maid continues around the table to the right, sometimes serving indiscriminately ladies and gentlemen, but omitting the host who is served last; sometimes serving all the ladies first and then the gentlemen.

If it is a small family dinner and the host carves, the maid stands at his left ready to receive the plate after he has arranged the portions. She takes the plate, one at a time, to each guest, serving the hostess first, the guest of honor next, or turn about, and so on around the table.

The maid stands at the left of the person she is serving. After the plates are distributed, she passes the side dishes. She leaves the dining-room only for short intervals, returning to assist with second helpings, if any are desired, to replenish empty bread plates, and to keep the glasses filled with water.

The careful hostess will plan her dinner so that she will not be obliged to leave her chair while the meal is in progress.

The hostess sometimes holds a brief conversation with the maid for the purpose of directing her, but only when absolutely necessary. All the details of serving the dinner should be carefully agreed on by the hostess and the maid before the guests are seated.



The art of "turning the table" is one to be cultivated

When the last guest has arrived, the maid standing at the door, says quietly, "Dinner is served." What happens next depends on whether the dinner is formal or informal.

If it is a very formal occasion the host offers his arm to the lady who is to sit at his right and leads the way into the dining room. Each of the other men offers his arm to the lady whom his hostess has told him he is to take in, and the procession ends with the hostess and her partner. But at an informal dinner the hostess leads the way, followed by the ladies as they chance to come. Behind them come the men; and they stand about the table until the place of each is indicated by the hostess.

The question of precedence is practically unimportant except in state and diplomatic circles. But a bride is always a guest of honor; so is a judge, governor, officer in the army, clergyman or an important public official.

The covers for the host and hostess are opposite each other. The guest of honor, if a woman, is at the host's right hand. If the guest of honor is a man he sits at the right of the hostess.

Women noted for their attention to good form are careful not to drop their gloves, handkerchief or fan on the floor. It is an extremely awkward thing for a man to dive under a table to pick up the accessories of a woman's attire. If possible, a woman will not attract a guest's attention to her loss but will indicate her need to a waiter when she rises from the table.

The art of "turning the table" is one to be cultivated by those who are particular about the fine points of etiquette. It consists in dividing one's attention between the guest on the right, and the person on the left. To talk at length across the table or to some individual several covers distant is a breach of good manners.

As to the manner of leaving the dining-room there is again a choice. At a formal dinner, as the hostess rises from her seat, each gentleman may offer his arm to the lady whom he has brought in, and escort her back to the drawing-room. The ladies will have their coffee there. The men will return to the dining-room for coffee, cigars, and cigarettes. But this custom too, is somewhat going out, and at many dinners all the guests return to the drawing-room where they have their coffee served together.

Detailed information concerning table service without a maid, is contained in "The New Hospitality," one of McCall's service booklets.

IN PUBLIC PLACES

THE WAYS of crowds are strikingly free and easy, and therefore the persons to whom good manners are habitual stand out from the average and appear distinguished.

A man meeting a woman on the street does not detain her if he wishes to speak to her, but turns and walks by her side.

If forced to stand for a few moments talking with a woman, a man holds his hat in his hand during the conversation; obviously, no thoughtful woman will permit a man to remain uncovered.

Men walk on the curb side of the sidewalk when accompanying a woman. Moreover they still keep to the outside, if walking

with two women, and never walk between. A woman may not take a man's arm on the street.

A young woman, who meets a man who has been formally presented to her, must bow to him at their next meeting, even though it be a casual meeting on the street. If she regards his acquaintanceship as undesirable, she will find a way to avoid greeting him at future encounters.

No one passes between two people who are walking together or who are in conversation unless they are carelessly blocking a public path. Then it is their turn to apologize.

No man smokes on the street while he is walking with a woman. Even in his own house, or at a restaurant, he should ask her permission to light a cigar or cigarette.

Confidential or even personal matters which involve the use of names should not be discussed in any public place.

To "buttonhole" a man in the street, or to pen a man in the corner of his own office, to talk close to him is another example of bad taste.

It is bad form to loiter on the streets. Nor does the well-bred man or woman ever claim the right of way by pushing through a crowd. The public is not responsible for any one's delay even if he fails to catch a train. Moreover he will not gain by crowding or by jostling. The same is true in boarding a street car, a boat, or train. By waiting for his turn each one must show his sense of fairness which is after all the social instinct.

On a crowded car, a man rises to give a woman acquaintance a seat; or he may do this for a woman with a baby or an older woman. In whichever case, the woman does not demur, but thanks him, and takes his place.

In an apartment house or in a private dwelling a man invariably takes off his hat if there is a woman in the elevator. But in the elevator of a public building, he is not called on to do this, since the assumption is that he is in a public place.

A woman never has an altercation with a conductor or a salesman. Even though her complaint is just, she will gain nothing at the time but the attention of those round about her. If she has a proper criticism to make of any employee, she should send it

to the company's business office. This rule applies to shops, hotels, restaurants, and all places where attendance is required.

Public telephone stations are not proper places for prolonged private conversations. They are meant solely for business convenience, and whoever uses them for gossip is guilty of bad manners, since he is idly keeping others waiting.

At a ticket office, a woman never expects a man to give up his place to her, but waits quietly in line.

It is always bad manners to attract attention in public, whether by loud laughter or loud talk. Particularly is this true at the theatre where such conduct may distract the attention of one's neighbors, and destroy their whole enjoyment in the play.

For the same reason it is a rudeness to the audience and to the performers to come late to a play or concert, for it creates both discomfort and distraction till the late comers are settled in their seats.

A woman discovers as soon as she takes her seat in a theatre or a public place whether or not her hat is obstructing the view for those behind her. The safest rule is invariably to take it off.

No considerate person ever leaves the opera or theatre or concert hall while the performance is in progress. If she must leave, she goes out during the intermission.

Calling attention to strangers, either by staring at them or by obvious talk about them is an inexcusable offense against good manners. It is equally bad form to turn on the street and deliberately to watch a passer-by.

The details of one's toilet are not a public occupation, despite the modern prevalence of the vanity box. If noses must be powdered, this should be done at home or in a dressing-room, not in any public place. The same holds true of manicuring.

Great care should be exercised as well in the restraint of personal habits such as chewing gum, or biting one's nails. The toothpick should be restricted to the bathroom.

The Woman Who Travels Alone

It has become so common a custom for women of all ages to travel alone that they seldom meet with any difficulties.

It is well to remember, however, that a young woman who is

travelling by herself will avoid attention which may be both unwelcome and embarrassing, if she dresses inconspicuously and behaves in a quiet manner.

It is wise precaution for a woman who is going to a strange hotel to write ahead for reservations. When she arrives, she should go at once to the office and sign the hotel register, always omitting her street number, and writing her name thus, "Miss Mary Turner, New York."

After doing this, she will be escorted by a bell-boy to her room.

In the old days a woman by herself often had her meals served to her upstairs. To-day she goes to the main dining-room. But though she may be staying for some days she wears a hat at lunch, and carries her gloves in her hand. If the hotel is small or not very fashionable, she may wear a hat and street dress at dinner. Only at the most fashionable hotels does she put on a dinner dress. An afternoon dress is much more inconspicuous at dinner.

In entering the hotel dining-room for the first time, she waits quietly at the main door until she receives the attention of the head waiter. She never tries to find a table for herself, but follows while the head-waiter leads, and seats herself in the chair which he pulls out for her.

On shipboard, a woman who is by herself, will not stay on deck late at night, but will go to her own stateroom or will join a group of people in the salon.

On trains, on steamers and in hotels she will be careful not to enter into conversation with strange men. Should a service be performed for her by some man she does not know, it is only necessary for her to say "thank you."

If a woman meets a man she knows who is travelling on the same ship or train, or who is staying at the same hotel, she may let him join her at her meals, but she must insist on paying her own check.

Travelling on a Pullman should present no difficulties. To visualize the procedure:

She gives her hand luggage to a porter in the waiting-room, then follows him until he hands her luggage over to the porter of the Pullman or until he puts her in her seat.



On trains, a woman, alone, will not enter into conversation with strangers

For comfort in the sleeping car, a plain dark wrapper or negligée is advisable, as it makes her inconspicuous in passing up and down the car. Many women do most of their dressing in the berth, but wear the dark robe to the dressing-room where the rest of their toilet is completed. A woman with good manners leaves the dressing-room in neat condition, wiping dabs of powder from the dressing-table, and depositing damp towels where they belong.

It is customary to fee the porter just before reaching one's destination or when stepping off the train.

Fees and Gratuities

The custom of tipping or feeing is firmly entrenched in all hotels and restaurants and in the Pullman cars of trains. Whether one approves of the system or not has nothing to do with the necessity of following it. Even for those who travel often and who go to hotels and dine in public places frequently, it is often a vexatious question as to how much to give.

For ocean travel there is a fixed and easily ascertained scale of

fees, varying with the class of service or with its extent. A woman who has been ill for an entire voyage, naturally gives more to a stewardess than a traveller who has required no service.

A general rule which roughly covers all cases, fixes the amount of the tip at ten percent of the bill, but never less than that. But the Pullman porter and the station porter must have a quarter at the very least. Lesser fees are reserved for bell-boys and those in the check-rooms.

No service should be repaid ostentatiously. At a restaurant a tip is put upon the change plate when the bill is brought, or is left upon it when change is returned, or sometimes it may be left on the dining table, if the waiter has departed. All other fees are slipped quietly into the palm.

After a visit to a friend's house whether for a week-end or a longer period, it is customary to remember that gratuities are in order. Obviously, the host and hostess are supposed to remain in ignorance of these gifts. Even a mother visiting her married daughter will "remember the maid" as a matter of diplomacy.

THE WELL-DRESSED WOMAN

THE well-dressed woman wears only what is appropriate and inconspicuous, never going to extremes in current fashions and always adapting them to suit her figure and her individual taste.

In the morning, when she goes marketing or shopping she wears the plainest of street dresses, knowing that she goes about her tasks most fittingly, when she does not attract attention by wearing jewels, by gaudy colors, or by exaggerated styles.

At informal luncheons, she wears the same dress that she would wear shopping. She does the same when she goes visiting, though then it is appropriate for her to wear white, gray or beige gloves. At a formal luncheon she also wears white gloves and an afternoon dress or perhaps a more expensive street dress which she covers with a coat. At the theatre in the afternoon she makes the same distinction that she makes between a formal and informal luncheon, choosing a street dress if she is going with a friend, or an afternoon dress if she is going to a theatre party and is to be one of a group. In this last case, too, of course, she wears white gloves.

Fashions seem to be always growing simpler. Few to-day remember the old "calling suit." At an informal, even a rather formal tea to-day a woman may wear a well-cut and attractive street dress, reserving the afternoon dress for a big, formal tea.

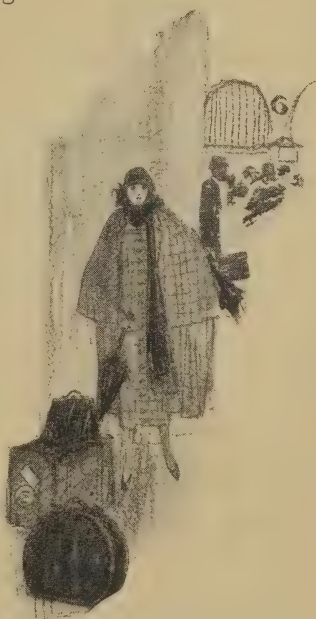
In the evening, too, dressing is much simpler. Since only at the most fashionable hotels and restaurants does a woman go without a hat and wear a dinner dress, it is considered better taste in dining at a public place to wear an afternoon gown; at the most, the darkest, simplest of dinner dresses.

A dinner dress, which is simply low cut, is never in good taste at the movies, unless the woman wearing it keeps on her wrap. It is meant for evening wear in one's own house if the family is one that dresses for dinner, or for wearing to small dinners at the houses of one's friends. It is also appropriate for the theatre in the evening when one goes from a private house.

The formal evening dress, low cut and without sleeves, is reserved for the most formal occasions in the evening, for the opera, for big dinners and receptions, for dances and for balls. It is always worn without a hat.

In the country, town clothes are as inappropriate as sport clothes are in town. At a dinner-party in the summer a woman wears a low cut dress of some light, fine material. At a country club at tea she wears a white dress or suit, or a skirt and waist and sport sweater, and naturally while walking, playing golf or tennis, she makes her costume fit the sport.

In travelling, she selects her darkest hat and the simplest street dress that she owns.



FUNERAL AND MOURNING CUSTOMS

WHEN death occurs, the members of the family may excuse themselves from seeing callers immediately afterwards, and for some time after the funeral, if so inclined.

The etiquette for friends and acquaintances is based on consideration. An acquaintance merely sends his card upon which he writes "With deepest sympathy." A dear friend goes to the house and leaves a similar card, or he writes a personal letter, and unless there is a notice in the paper to the contrary, he sends flowers.

The members of the family in mourning need not acknowledge immediately either flowers or cards or letters. But after the funeral there rests on them an obligation which must be discharged. To those who have sent cards, they may send a card on which they write, "Thank you for all your sympathy." But to those who have sent flowers and letters, they must respond with a brief note.

If the person who has died has been an individual of public interest, or has possessed a large circle of political or club friends notes are impracticable. The engraved card suffices.

Often the notice in the paper says "Funeral private." In that case no one attends who has not been personally asked. But if there is a general notice, to attend the funeral is the last tribute of respect which can be paid by neighbors, by business associates, by acquaintances, and personal friends. Only those attend the burial service who have been asked to do so.

The rules regulating the wearing of mourning grow less stringent with time. To be sure, an elderly woman when widowed may choose to wear mourning to the end of her days, while no girl under seventeen years of age should ever be permitted to wear crêpe. Between these extremes of age and youth are many degrees of mourning, determined entirely by the personal philosophy of the individual rather than by any rule.

Many persons do not put on mourning even for the closest kin, the idea being that by appearing in somber garments they inflict their sorrow on the notice of a world which is quite uninterested.

On the other hand it is argued that the use of crêpe or other materials classed as mourning, is a protection to the bereaved as well as a proper badge of respect for the dead.

WHEN YOU CORRESPOND

STRICTLY correct form forbids the use of anything but the pen in letters other than business communications. However, the common use of the typewritten letter between intimate friends is not taboo.

A personal letter such as one which gives, accepts or refuses an invitation must be written in ink on appropriate stationery. Business letterheads never should be used for social purposes; and a personal note is not supposed to be dictated.

Envelopes addressed to a woman whose husband is living should carry her husband's name, as "Mrs. John H. Turner." It is not considered strictly good form to use the professional or business name of the woman, should she be possessed of one, such as "Dr. Mary Brown Turner." This applies only to the social note.

Many widows prefer to be addressed by the name to which they have been accustomed for years; but a widow may discontinue the use of her husband's given names, if she wishes, and substitute her own, as "Mrs. Helen Smith Turner."

For letters, women who like to follow the strictly conventional way use only paper which is white or of a very dull tone of blue or gray. Unruled paper is selected.

All letters, whether personal or business, should present a neat appearance. It is not complimentary to a correspondent to offer a page of unreadable script.

Every letter should contain the writer's address as well as date. On a formal letter, such as the answer to an invitation, the address and date are placed in the lower left-hand corner—though the address may be engraved above. On an informal letter, the address goes at the upper right-hand corner. The date may be placed under it, or at the lower left-hand corner of the letter.

The usual complimentary close is "Most sincerely yours." The word "yours" must appear in the closing phrase.

Remember that if the note is formal and begins "My dear

Mrs. Smith," "dear" must not be written with a capital.

A married woman signs her own name to all letters, as "Mary Margaret Smith." She never uses the prefix as part of her signature, but may write it in parentheses thus (Mrs.) below or before her signature to indicate her status as a married woman. This is necessary when the correspondence concerns business.

It is a courtesy to one's correspondents to destroy all but important business communications. Social letters become a nuisance if preserved, and sentimental letters should be saved from falling into unfriendly hands. Whoever reads a personal letter without the permission of the writer is betraying a trust.

CHILDREN

IN a home coöperation is a part of manners, and from the first children can be taught that they have their own responsibilities in making home life a success. But this can not be done without giving the children an example. They can not learn behavior by themselves. This then is the code for parents:

No matter what the provocation, and no matter whether the trouble lies between themselves, or is stirred up by the servants or the children, parents must not lose their tempers and create a scene.

The simple laws for the children must be laid down with careful explanations, so that there need be no hasty inspirational punishments when they are broken and no loss of temper on the parents' parts. Punishments can then be given calmly. There need be no yanking and no slapping. The children will know very soon what they have to expect.

Parents must be especially careful in their own attitudes towards servants. Otherwise their children may lose all sense of fairness and turn into rude-minded bullies towards those whom they employ. Courtesy to those who are placed in an inferior position is one of the first rules to be instilled.

Parents in their children's presence should not spell out words, use long words, or speak in another language with the idea of saying something which they do not wish a child to understand. If they do they have no right to tell a child that he may not

whisper and must say what he has to say to the whole room.

Moreover parents in so far as they are able, must respect their children's privacy and sense of ownership. They must not hurt their feelings by personalities. They must not punish them before outsiders. Nor may they play favorites or criticise one child before another. Moreover, any act of service which a child may render, even though it is bungling and must be done over, should receive a gracious word of thanks.

These, in return are the good manners which parents may expect from their children.



From the first, children can be taught their own responsibilities

They have every reason to demand a cleanliness and tidiness of appearance. Accidents of course will happen, and there is a time for playing. But children must have a regard for their appearance when they come to the table. This is a part of manners, since slovenliness implies a disregard for every other person but oneself.

Parents may also demand that children take neat care of their rooms and of their personal belongings, since such care becomes a part of their good manners as it affects the comfort of others under the same roof.

Above all children must learn to fall in with the routine of the home, to be prompt at meal times, and in executing orders, for thoughtlessness and selfishness run into rudeness. It is a part of good manners not to make another person wait.

What is most difficult today perhaps is to teach young people deference towards their parents, though many of their omissions are their parents' faults. A child who has been taught to rise

when his mother comes into the room, to say "Yes, Mother" and not "Yep," to give up his chair to older people, will find deference second nature when he goes into the social world.

It is this kind of training which will make children courteous towards their parents' guests. Moreover parents may put it to their children squarely on this basis; that if their playmates are given a warm welcome, then the children owe it to their parents to be courteous to all grown-up guests. If their mother or father is not in, they must rise in greeting, they must offer a chair to a lady and ask her, since they are playing hosts, to lay aside her wraps. If, on the other hand, they come in to find their mother entertaining friends, they can be made to understand that as she would greet their guests, so must they greet hers; that as she would not break in upon the games of children, so must they not break in upon a grown-up conversation with their own questions.

Much of this same sense of fairness in the exercise all good manners can be carried over when children are outside their homes.

If they have been taught that their parents respect the possessions of their children, the children will be less likely to handle the possessions of others, either at home or in a public place.

If they have not been allowed to criticise each other in their own house, they will not feel that they can make unkindly comments to a playmate, whether their criticisms concern his personal appearance or his clothes.

If they have been taught to say "Yes, Mother," they will be more likely to say "Yes, Mr. Blank."

If they have not been allowed to interrupt or to monopolize the conversation, they will be far less likely to "show off" when they are out.

A home where children learn all youthful courtesies, is the best preparation for the social requirements of later life.

Most young persons, particularly those of high-school age, become suddenly sensitive about the details of good form. They want to know what is best in social usage, and to live by the letter of it.

This period usually brings their most thrilling social experiences. All this is normal; it indicates an ambition to know and to live

by the finer things of life. This inherent desire should be directed and developed, never ridiculed, overlooked or thwarted.

It is then for the parents to take stock of their own social habits and accomplishments, to see if they have become careless in the observance of certain niceties of behavior; or they may discover that polite usage has changed considerably since their own initiation; and they may desire to conform to the newer order. Boys and girls love to have their parents "up-to-date."

All parents may not be able to give their children the benefits to be derived from wealth, but all parents who are willing to plan a little, can give their children a background of good manners which will enable them to adapt themselves to any group of human beings.

BUSINESS ETIQUETTE

NO CODE of good form has been fixed for the woman in business, but certain rules and customs have been carried over from the social world; others have sprung up that are based on common sense and proved experience.

The employer who takes pride in the appearance of his office and pays good salaries, has a right to demand that his employees shall be well dressed. But dressing well for office work does not mean dressing showily. It means being dressed neatly, simply, and appropriately for one's business life.

Similarly an employer who has arranged for definite hours with his employees has the right to expect that they will not come late.

Especially is it a part of business etiquette to adopt a pleasant manner, to perform even extra services willingly, not grudgingly and with the implication that "this is not your job." The woman who performs such services without thinking first of herself and then of the imposition, is the woman who proves herself of value.

Such a woman has sufficient tact to understand her business status and to realize that certain rules do not hold in the business world which hold outside. Naturally she expects her employer to say "Good-morning" to her. But, though he must rise to welcome his wife, grown daughter, or woman friend or relative who may come to see him at his office, a woman employed by him

does not expect him to get up when she comes into the room.

Neither does he rise when she leaves the office, and when he is busy it is not necessary for him to say "Good-night" to her.

No woman of good sense or of good taste asks questions of her husband's employees. But in such an event his stenographer or secretary must remember that the rule is silence. Nor may she gossip about his personal affairs even to a member of his family.

It is a breach of etiquette for an employee to call a man by telephone at his house or even at his club, unless on some matter of business importance.

Nor may she accept an invitation to her employer's house unless the invitation comes from his wife directly.

If he is a bachelor or widower, she may accept invitations to luncheon or to dinner, as she would accept the same courtesy from a man she knew outside. But she must remember that misconstructions are frequent in the business world, and that she will be wise if she is not seen with her employer too frequently. For this same reason she must be careful in accepting gifts although the gifts are those that would be given her quite properly in the social world.

A woman does not call upon a man except for business reasons. When she does this, she may send in her card, but it is considered more correct for her to give her name to the attendant, or to write her name and errand on a piece of paper which she has sent in. Of course she may be a business woman and in that case she sends in a business card.

It is the present habit of the managers, and directors of business corporations to give frequent banquets, dances and summer outings for all employees.

On account of the great number of persons to be entertained, the invitations do not include the wives of men employed nor the husbands of the married women.

This new business custom directly contradicts a long-established rule of etiquette according to which married persons must be included together in an invitation to any social function.

This is an excellent example of how manners are transmuted into something strange by the exigencies of modern life.

THE ETIQUETTE OF THE WEDDING

THE announcement of an engagement should be made by the parents of the young woman, or by her closest relative. The published notice generally runs something like this:

"Mr. and Mrs. John Henry Turner announce the engagement of their daughter Miss Geraldine Turner to Mr. Willis George."

If the father is dead, the mother makes the announcement; if the prospective bride is an orphan, her nearest relative or guardian vouches for the statement; if the engaged persons are mature or if the woman is divorced, no announcement is made; or it is printed without the use of a third person's name.

Sometimes before an engagement is made public, it is announced at a small dinner or a dance given by the parents of the young girl. But even before this, both young people should have written to all near relatives and close friends, telling them the news and requesting them to keep the secret until a definite date.

Once the engagement is announced, the parents of the young man must call upon his fiancée and welcome her into their family. Or if they live in a different town, the young man's mother should write cordially to the young woman who is to join her family, and ask her to visit, thus giving her the chance to meet and know her future relatives-in-law.

As in the case of a wedding, a man is congratulated on his good fortune and a girl is wished every happiness and joy. A girl is never congratulated. This distinction is one to be remembered.

Close friends may present to the girl engagement gifts which should differ from the wedding present in that they should be entirely personal. But the old custom of presenting tea-cups and of giving "showers" is fast going out of fashion. Luncheons, however, are often given by personal friends, in honor of the bride-to-be. Moreover, if the parents of the young man find it within their power, they are apt to make this the occasion of giving a dinner, a tea, or a dance in honor of their son's fiancée.

If the engagement is broken, the girl must return her engagement ring and all gifts of value to the man. The man immediately returns her gifts and photographs.

THE FORMAL WEDDING

UNDER this heading is the large church wedding, which, if it is to be perfect in all respects, involves considerable thought and expense.

Mr. and Mrs. Edmund Carter Hammond
request the honour of
Mr. and Mrs. William Grant's
presence at the marriage of their daughter
Helene Louise
to
Mr. Arthur Douglas Lawson
on Thursday, the twenty fifth of October.
at eight o'clock in the evening
Fifth Avenue Presbyterian Church
New York

The invitations to the formal wedding (shown above) should be sent two and three weeks before the day set for the ceremony.

If the guests are to be limited to the personal friends and immediate families of the bride and groom, announcements of marriage should be sent to friends and acquaintances who are

not on the list of invited guests. These should be ordered and addressed long in advance and posted as soon after the ceremony as is possible. The usual form is:

Mr. and Mrs. George Lloyd Ackerman
have the honour of announcing to
Miss Margaret Lewis
the marriage of their daughter
Elizabeth
to
Mr. Francis de Haviland Curtis
on Wednesday, the tenth of October
One thousand, nine hundred and twenty-three
at Seven thousand, one hundred Alamo Avenue
Saint Louis, Missouri.

If, however, the groom is a captain (or of higher rank) in the Army, Navy, or Marines, the word Mr. is changed to his title.

Both the invitations and announcements may be either in Old English lettering or script.

For most large church weddings small cards are enclosed with the invitations on which is engraved, "Please present this card at

Saint Andrew's Church on Saturday, the tenth of April."
Cards to the breakfast or reception read

Mr. and Mrs. Edmund Carter Hammond
request the pleasure of
Mr. and Mrs. William Lewis
company on Thursday, the twenty-fifth of October
at half after eight o'clock
Four hundred and five Fifth Avenue
R. L. V. P.

Preparation for the Wedding

Once the day is set for the wedding, the first thing to do is to make sure that the church and clergyman desired may be had on that day. Arrangements must also be made with the organist, and if there is to be a choir, it must be engaged. Several florists should be interviewed and estimates obtained.

The simplest style of decoration is to have the chancel banked with palms and greens which may be hired from any florist. The more elaborate ways are many, but as a rule the chancel is decorated with flowers which vary according to the season. Sprays of the same flowers may be used to mark the first ten or twenty pews which are reserved for the two families, or there may be white ribbons used to set them apart.

The next thing in importance is to interview the caterer. Then the order for motors or carriages must be placed. If all this is attended to several weeks before the wedding, it will lighten the responsibility and make the last few days before the ceremony, a little less busy.

The bride-to-be should make out her list of invitations as early as possible and see that her fiancé does the same. Besides the friends of the bride and groom, those of the parents on both sides should be included. Also it is customary to include in the invitations those friends who are in mourning, close business ac-

quaintances, and even those who live at a distance, since the marriage invitation is used as an announcement.

After the church list has been approved, it must be decided how many people can be asked to the reception. Over-crowding is fatal to enjoyment, and this list must be made out with this fact in mind. It is well to remember that the families of the wedding attendants must receive special attention, even though they are not well known to bride or groom.

Unless pew cards are sent with the wedding invitations, another list must be made out for the ushers, indicating the guests who are to occupy the front pews. Relatives and intimate friends of the bride sit on the left hand of the centre aisle, and those of the groom on the right.

The expenses of the wedding and reception are paid by the family of the bride. These include the invitations, the decorations of the church and house, the music, the awnings, the refreshments, the carriages or motors for the wedding party, and the fee to the sexton. It is customary for each member of the family to give the bride a gift. The bride herself gives to her bridesmaids some small piece of jewelry which will act as a memento, and usually, though this is not shown, a present to the groom.

The groom's obligation is to fee the clergyman, to give a personal gift, usually a piece of jewelry, to his bride, to provide her bouquet and the boutonnieres for his attendants, to pay for the marriage license, and naturally all expenses of the wedding trip. In some places the groom sends the bouquets to his bride's attendants. In other places they are sent by the bride's parents. But the groom must give a personal gift such as a pair of cuff-links to his ushers and to his best man.

The bridal party may consist of the best man and from six to twelve ushers, a maid or matron of honor (sometimes both). There may be from four to twelve bridesmaids or none.

The rehearsal for the wedding takes place the evening before the ceremony. It is especially important that the organist be present, and on this occasion the ushers, as well as the bridesmaids may be paired off according to their height. After the rehearsal the bride usually asks the wedding party to her house for a

supper party which may be a simple or an elaborate affair.

The Day of the Wedding

The maid of honor and the bridesmaids always meet at the house of the bride where they receive their bouquets and go from there to church. The bride's mother drives away alone in the first car or carriage, the bridesmaids follow; and the bride either with her father or with the relative who is to "give her away" during the ceremony, goes last.

Immediately upon the arrival of the bridal party, the doors are closed and no one is allowed to enter. The ushers draw the white ribbons down the aisles, and a moment before the organ starts the Bridal Chorus, the bride's mother enters on the arm of the head usher who has charge of the arrangement of these things. As soon as the usher returns to the rear of the church, the sexton opens the doors and the organist begins the wedding march. The clergyman enters the church from the vestry; and the bridegroom and best man appear just back of him, walk to the chancel steps, and remain standing at the right of the aisle where they wait for the bride. The guests rise as the bridal party advances and stand throughout the ceremony, unless during a prayer.

The wedding procession is as follows. The ushers lead two and two, leaving a space of four pews between each pair. They are followed by the bridesmaids, also walking two and two, the shortest pair in the lead. The maid or matron of honor walks alone, and if there are both, it is for the bride to decide which shall go first. The space between the maid of honor and the bride should be about half that between the ushers and the bridesmaids.

The bride comes down the aisle on her father's right arm or on that of her nearest male relative. Or if she has no close relative she may walk down the aisle alone, and her mother may step forward at the proper time to give her away. After doing this her mother retakes her seat in the front pew.

As the procession reaches the chancel steps, it divides; half of the ushers going to the right, half to the left, and the bridesmaids separating similarly and standing just before the ushers. The maid of honor stays at the foot of the steps and on

the left, her position corresponding to that of the best man, who stands at the groom's right.

When the bride approaches the chancel steps, the groom takes one step forward. The bride shifts her bouquet from her right hand to her left and gives her right hand to the groom. The father or whoever is giving her away, stands back and to the left of the bride and when the minister asks, "Who giveth this Woman to be married to this Man," he steps forward, takes the bride's right hand and places it in that of the clergyman, who in turn places it in that of the groom. Then he turns and takes his place in the front left-hand pew which has been reserved for the bride's immediate family. If the bride's mother gives her away, then she remains in her pew until the question is asked. At that moment the mother steps forward and after the clergyman has taken the bride's hand from her, she steps back into the pew.

The bridesmaids never take the arms of the ushers either in walking up or down the aisle.

During the ceremony, at the close of the first anthem, the bride hands her bouquet to the maid of honor who is standing at her left. The best man produces the ring when it is time for it. On her wedding day, the bride leaves off her engagement ring or wears it on her right hand so that the wedding ring may not be put on above the engagement ring.

When the ceremony is over, the bride takes back her bouquet from her maid of honor, slips her left hand through her husband's right arm, and she and her husband lead the party down the aisle. The maid of honor follows after, then the bridesmaids, then the ushers. Only the best man is absent for he has duties to attend to in the vestry room.

The music should be a little faster when the bridal party walks down the aisle than when it was approaching the altar. As soon as the bride and her attendants are in the vestibule, the ushers hurry back to escort first the bride's mother, then the groom's, then the other occupants of the first pew on either side, and so on until the reserve pews have been emptied. Only after the families and intimate friends have been escorted out, may the other guests rise and leave the church.

THE INFORMAL WEDDING

THERE are degrees of informality in weddings as in everything else. They range from the so-called informal town-house wedding to weddings solemnized out-of-doors.

For the invitations to the informal wedding there is no set form, as they are more or less as the bride wishes.

The formal invitations may be used (except in the case of a wedding out under the trees), or it is entirely correct for the bride and her mother to write personal notes, asking the relatives and friends of the bride and groom to the ceremony and wedding breakfast. Announcements are more often used for the informal wedding than the formal, as frequently only a few of the friends of the bride and groom may be present. Very often, for the out-of-town wedding, if the family of the bride is in a position to afford the extra expense, there is a special train or car provided to convey the guests. In this case the invitations contain small cards giving directions from what station the train leaves and the time of departure. Engraved on these cards are also the words, "Please present this card to the conductor."

The town-house wedding, although considered informal, is often only a step less formal than the large church affair, and may be as elaborate as circumstances allow as to decorations, music and the size of the wedding party.

Next to this comes the country-church wedding, which is charming and in every respect satisfying. There is always something very lovely and simple about a ceremony held in a small country church—particularly so in the spring and fall when the decorations may be flowers and leaves which have been brought from the great out-of-doors rather than from a florist.

The church wedding, whether it be formal or informal, in the country or in town, is conducted in more or less the same manner as to the seating of the guests by the ushers (unless there are to be no ushers, when the guests seat themselves) and the time and manner in which the minister, groom and best man enter the church, and the place where they are to stand, also the arrangement of the bride and her attendants in walking down the aisle.

The wedding held in the country house may carry out the same color scheme in decorations as that held in the church. It has proved most effective to have an aisle of flowers leading from the door through which the bride is to enter and extending to the improvised altar in whatever part of the room it is placed. Another way to form an aisle is for the ushers and bridesmaids to walk in the regular formation, holding two long white ribbons or ropes of flowers in their hands. The first pair walks to the altar and separates. The next pair walks to within six feet of the first and separates, and so on, until an aisle is formed, the length of which must be regulated by the size of the room and the number of wedding attendants which the bride is to have. The bride's mother, however, stands somewhere near the door to receive the guests, and just before the ceremony moves forward to the front, as she would do in church.

There are many ways of making the part of the room in which the ceremony is to be held, very lovely. This may be done by having a canopy of flowers or a bower made of palms, ferns and smilax.

Still another idea is a large bell-shaped piece which may be covered with white violets, white lilacs or daisies. Often a kneeling-stool or white satin cushion is laid on the floor on which the bride and groom may kneel.

The clergyman, the bridegroom and the best man following, enter the room a few minutes before the bridal party. The clergyman faces the room, the bridegroom and the best man standing on his left as at the church wedding.

After the benediction and the congratulation of the minister who then retires, the groom kisses the bride, and they then turn to receive the good wishes of their relatives and friends.

Very often at a simple home wedding, there are but two attendants, a maid or matron of honor and the best man. The number, like many other things about the informal wedding is determined by the personal taste of the bride.

The out-of-door wedding seems to be growing more and more popular and deservedly so. But it presents one difficulty; that an alternative must be arranged for in case of rain.

Correct Dress for the Wedding

The white wedding gown and veil no matter how simple they may be, have become the traditional costume for the bride. The wedding veil is so becoming and so bride-like that any girl who can, should wear one. This is usually of tulle unless the bride is fortunate enough to have inherited a lace veil or to have one lent her for the occasion. Usually too, she wears white satin slippers and white silk hose although she may wear silver slippers. If the wedding is formal and if, as customarily, she wears white gloves, she slits the finger seam of the wedding finger. This is done that the ring may be put on without confusion or delay. She need wear no gloves at all at a small informal wedding.

If the bride decides to wear a "going away" dress or suit, she must wear a hat, whether the wedding takes place in church or in her own home. Should she decide to wear flowers with this costume, she does not carry the conventional bridal bouquet, but wears a corsage bouquet of lilies-of-the-valley, sweet peas, or gardenias. If she prefers she may carry a prayer-book, but it should be a little daintier than the usual book of prayer.

When a woman marries the second time, whether the ceremony is in the house or at church, she should never wear white. Her gown may be of any pastel shade, or she may wear a traveling dress of some darker shade.

The bride selects the dresses, hats, slippers, and-so on, which her attendants are to wear with no obligation on her part to consult their tastes. Often, however, the style of the dresses and hats upon which she has decided will have to be modified for each attendant.

If the hour set for the wedding is before six o'clock in the afternoon, the correct dress for the bridegroom is the formal day-dress. This consists of a cutaway coat, dark striped gray trousers, a white waistcoat or one matching the coat, and a light gray or white Ascot or four-in-hand tie, gray suede gloves, patent-leather buttoned boots or low shoes with spats, and a top hat.

If the wedding is to be in the evening, the bridegroom should wear full evening dress,—black swallow-tailed coat, with trousers

of the same material, white silk or piqué waistcoat, with wing or straight collar, white bat-wing tie, white gloves, and patent-leather buttoned boots.

The clothes of the best man and the ushers should correspond, as nearly as possible, in every detail to those of the bridegroom, whether the wedding is in the afternoon or evening.

When the bride wears a dark suit or frock, the bridegroom dresses accordingly, wearing a plain dark-colored sack suit, white shirt, poke or turn-over collar, a tie of any quiet color, tan or gray gloves, and black boots. If he prefers, however, the boots may be substituted by shoes; spats may be worn with this costume.

The bridegroom's boutonnière is always taken from the bride's bouquet, while those of the best man and ushers are of any white flower or flowers decided upon by the groom.

The correct dress of women guests at a day wedding, whether the ceremony is performed in the house or at church, is an afternoon gown. White gloves are a part of the costume unless the wedding is an informal country wedding when no gloves are worn. It is obligatory to wear a hat. For the evening wedding, an evening gown is worn, and if the ceremony is performed in church, no matter what the type of dress, a hat is part of the costume.

Duties of the Attendants

Just how much responsibility the best man may assume depends entirely upon the wishes of the groom. He should, however, relieve his friend in as many ways as possible. During and after the ceremony he is the bridegroom's chief executive. He should shoulder all the detail and see that the arrangements move without a hitch. It is his duty also to see that transportation tickets are bought and that seats, sleeping-coach section or staterooms are reserved several days in advance. He must also attend to the luggage, order the carriage and see that the flowers are delivered.

To him are entrusted the ring and the fee for the clergyman. The fee he presents immediately after the ceremony.

At a church wedding the best man must take care of the groom's hat and gloves during the ceremony. These are not carried into the chancel, but left in the vestry until just before the end of the

service, when the hats and gloves of both the groom and best man are given to someone who takes them to the door of the church and, as the bridal procession files out, delivers them to their owners.

There are several ways that the maid of honor may assist the bride. At the altar, she holds the bride's bouquet while the ring is being put on; and, if the bride wears a veil over the face, it is the duty of the maid of honor to see that it is properly adjusted. After the ceremony she also arranges the train and veil, as the bride turns, leaning on the arm of her husband, to face the congregation.

The duties of the bridesmaids are to accept the honor of their roles, definitely and without delay; to fall in agreeably with the wishes of the bride; and unfailingly to be present at the rehearsal. Where they can afford it, it is the part of courtesy and friendship for them to give a luncheon or a dinner for the bride. But the compliment which has been paid them is quite a burden at the very least, for they must pay for every detail of their costume. Naturally, too they feel that they must send the bride a more lavish present than they would send were they mere invited guests.

The Reception

After the church ceremony, the bridal party and the guests return to the bride's home, where the reception is to be held. If for any reason it is not possible to hold the reception there, a large private room at a hotel or country club may be engaged for that purpose. The room should be prettily decorated with flowers or potted plants, and if the reception is to be a large one it is well to remove the smaller pieces of furniture.

The parents of the bride stand together near the door by which the guests enter. Next to the bride's mother stand the bride and groom, then the maid of honor, then the bridesmaids. The mother of the groom should stand in the receiving line, either near the mother of the bride, or just beyond the wedding group. The father of the groom does not "receive," but may move about, chatting with whom he likes. The ushers at first stand somewhere near the door to lead the guests along the receiving line, if it is desired; if not they make themselves attentive to the guests in any way they can.

Should the bride or groom have any near relatives or intimate friends who have not taken part in the wedding ceremony, it is a pretty courtesy to ask them also to receive in line. The guests pass down the receiving line, shaking hands with the wedding party, and stopping to say a few words of congratulation and good wishes to the bride and groom. The bride should present the bridegroom to any guests whom he does not already know, while he takes equal care that all of his friends are presented to his bride.

During the reception there may be music. Soon after all the guests have arrived, the refreshments may be served.

The wedding breakfast or luncheon may be served, depending on the size of the room, either from a buffet—the guests sitting round the room and the waiters passing the different courses—or at small tables. Place-cards are not necessary as the seating of the guests is left to their own choice.

A table should be reserved for the wedding party, which must be large enough to accommodate whatever number of attendants there may be, and, if the bride wishes, her own immediate family and that of the groom.

This table should be placed in the center or at one end of the dining room, and decorated with the same flower scheme as has been carried throughout the wedding.

An appropriate menu for a wedding breakfast is:.

Consommé en Tasse		
Cold Boned Chicken in Aspic	Sauce Tartare	
Creamed Asparagus in Patty Shells		
Bread Sticks		Olives
	Ices	
Bride's Cake		Small Cakes
	Coffee	

Other menus with recipes and directions for serving, are given in our booklet, "What to Serve at Parties."

According to an old custom, the bride, when she goes upstairs to change to traveling dress, may toss her bouquet from the stair landing to the bridesmaids who stand below waiting to catch it. Whoever secures the bouquet is destined to be the next bride.

The Question of Presents

Many times the questions are asked: "When is it necessary to send a present?" And, "If one is invited to the church only, must a present be sent?"

When one is invited merely to the church, and the acquaintance with the bride and groom or their families is of the most formal, there rests no obligation to send a gift. If, however, the invitation contains a card for the reception, one must acknowledge this courtesy by sending a present, and it is always necessary to send a present if one is invited to a house wedding. It need be neither expensive nor elaborate, but it should express some consideration for the taste of the bride, since all wedding gifts are hers.

The present should be sent to the address of the bride within a few days from the time the invitation is received. If it is to be marked, it must be with the present initials of the bride, not with those of her future name. With her present, a married woman encloses a double card reading "Mr. and Mrs. John Henry Turner" or else she encloses her husband's card with her own.

If a present is delayed until after the wedding, it should be accompanied by a short note of explanation.

As the wedding gifts arrive, they should be unwrapped and put in whatever room has been reserved for them. The bride, or some member of her family, should paste a number on the back of the present and write in the book opposite the corresponding number the name of the sender and a description of the gift.

The note of acknowledgment should be sent off as soon as possible after the receipt of the gift, and must be written by the bride personally. It will not do for her to telephone her thanks, or to detail the duty to someone else, or to leave the expression of her gratitude until such time as she can give it orally.

The note should not be long, but should be written with evident appreciation. Correspondence cards or the usual white note-paper should be used for the note of acknowledgment.



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